



The Relationship Between the Intensity of Deep Dialogue Use and Students' Motivation in *Fiqh* Learning at MTs Al-Marzuqin Pekanbaru

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Abstract

Research Objective – This study aims to examine the relationship between the intensity of deep-dialogue-based instruction and students' motivation in learning *fiqh* at MTs Al-Marzuqin Pekanbaru. It seeks to address the motivational challenges commonly found in traditional Islamic jurisprudence education.

Methodology – Employing a quantitative correlational design, the study involved 60 eighth-grade students who had experienced dialogical *fiqh* instruction for one semester. Data were collected using validated Likert-scale questionnaires measuring deep dialogue intensity and student motivation, grounded in Self-Determination Theory. Descriptive statistics, Kolmogorov–Smirnov normality tests, and Pearson correlation analysis were used for data analysis.

Findings – The findings revealed a high level of dialogical engagement ($M = 78.45$) and student motivation ($M = 81.12$). The Pearson correlation test showed a strong and statistically significant positive relationship between the two variables ($r = 0.698$, $p < 0.001$). This suggests that the more frequently and meaningfully deep dialogue is used in *fiqh* instruction, the higher the students' motivation tends to be.

Research Implications/Limitations – The study highlights the pedagogical value of integrating deep-dialogue methods in Islamic education to foster motivation. However, it is limited to a single institution and does not account for long-term learning outcomes.

Originality/Value – This research contributes to the growing body of literature advocating for dialogical pedagogy in religious education by empirically demonstrating its motivational benefits. It also bridges classical Islamic teaching traditions (*al-ḥinār*) with contemporary psychological theories, offering a culturally grounded and evidence-based instructional model.

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INTRODUCTION

Student motivation plays a vital role in determining the quality and effectiveness of learning processes across educational levels and disciplines.¹ In the context of Islamic education, motivation is particularly crucial for subjects that are cognitively demanding and normatively structured, such as *fiqh* (Islamic jurisprudence).² As a central component of the Islamic curriculum,³ *fiqh* not only provides students with a foundational understanding of legal and ethical frameworks in Islam but also functions as a medium for cultivating moral reasoning, personal discipline, and religious identity.⁴

Despite its importance, *fiqh* is often regarded by students as a challenging and disengaging subject.⁵ This is especially evident in institutions such as *Madrasah Tsanawiyah* (Islamic junior high schools), where learners are in early adolescence—a stage marked by the development of critical thinking, identity formation, and a strong need for relevance in learning.⁶ Numerous studies have highlighted that *fiqh* content is frequently perceived as abstract, rigid, and disconnected from students' everyday realities.⁷ Key concepts in *fiqh*, including *ijma'* (scholarly consensus), *qiyas* (legal analogy), and *hukm* (binding ruling), are complex and deeply rooted in classical legal theory.⁸ When these are presented through conventional pedagogical methods—typically teacher-centered, lecture-based, and reliant on rote memorization—students often struggle to find personal meaning or practical application.⁹

This pedagogical approach not only diminishes cognitive engagement but also hinders emotional and motivational investment.^{10, 11} According to Brophy, motivation declines significantly when learners fail to see the relevance of what they are learning to their lives,

¹ A. Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels," *British Journal of Religious Education* 46, no. 1 (2023): 43–58, <https://doi.org/https://doi.org/10.1080/01416200.2023.2256487>.

² H. Wilda, D. A., Nursyamsiyah, S., & Huda, "Implementasi Metode Diskusi Dalam Meningkatkan Motivasi Belajar Siswa Dalam Pembelajaran Fiqih," *Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–10, <https://doi.org/https://doi.org/10.47134/pjpi.v1i2.45>.

³ A. Asrori, "Model Kurikulum Pesantren Lembaga Dakwah Islam Indonesia: Analisis Anatomi Kurikulum Pondok Pesantren Wali Barokah Kediri," *Jurnal Pendidikan Agama Islam Al-Thariqah* 9, no. 2 (2024): 272–95, [https://doi.org/10.25299/althariqah.2024.vol9\(2\).19773](https://doi.org/10.25299/althariqah.2024.vol9(2).19773).

⁴ M. Mahfudz, A., Fatimah, N., & Zain, "Students' Motivation and the Teaching of Fiqh in Islamic Secondary Schools: Challenges and Solutions," *Al-Ta'lim Journal* 29, no. 3 (2022): 245–260.

⁵ M. Septiana, D. I., Tabroni, I., Cale, W., & Nitin, "The Application of Discussion Methods to Increase Student Learning Motivation in Fiqh Subjects in Class XI MA Al-Hasan Cikampek," *Journal Emerging Technologies in Education* 1, no. 5 (2023): 318–328, <https://doi.org/https://doi.org/10.55849/jete.v1i5.501>.

⁶ A. Asmara, "Students' Perception of Islamic Jurisprudence Learning in Madrasah: A Case Study in Indonesia," *Journal of Islamic Educational Studies* 6, no. 2 (2021): 145–160.

⁷ Rusdi. Suharnis, Rustina, Sjakir Lobut, "Strengthening Student Learning Motivation in Fiqh Subjects Through the Adolescent Psychology Approach," *Al-Ishlah: Jurnal Pendidikan* 15, no. 3 (2023): 4240–49, <https://doi.org/http://10.35445/alishlah.v15i3.4179>.

⁸ R Rattanayium, F., Asrori, A., & Rusman, "Critical Incident Strategy: Improving Motivation And Learning Outcomes Of Islamic Education Students In Pattanakarnsuksa School Songkhla Thailand," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 10, no. 2 (2023): 140–53.

⁹ A. Yusuf, M., & Nasir, "Pedagogical Approaches in Teaching Fiqh: An Analysis of Classroom Practices in Indonesian Madrasahs," *Tarbiyah: Journal of Islamic Education* 8, no. 2 (2021): 143–158.

¹⁰ M. Rahman, A., Lubis, A., & Yasin, "Effects of Pedagogical Strategies on Students' Learning Motivation in Islamic Education," *Journal of Educational Research and Practice* 10, no. 4 (2020): 225–40.

¹¹ M. C. Hidayat, "Implementation of Cognitive, Affective, Psychomotor Aspect Assessment Case Study at SDN Ngembung Cerme Gresik," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 4, no. 1 (2020): 71–83, <https://doi.org/10.30651/sr.v4i1.5272>.

goals, and values.¹² This disconnection is compounded by the lack of interaction and critical inquiry in traditional *fiqh* instruction, which tends to silence student voices and positions the teacher as the sole authority in the classroom.¹³ As a result, students may experience disengagement, resistance, and even aversion toward *fiqh* as a subject, thereby undermining the broader goals of Islamic education.

Furthermore, low student motivation in *fiqh* is not merely a classroom issue; it reflects a deeper pedagogical problem related to the alignment of instructional methods with students' developmental needs and sociocultural contexts. Contemporary educational theory, including Self-Determination Theory,¹⁴ emphasizes that motivation is fostered when learners experience autonomy, competence, and relatedness. These elements are often absent in classrooms that are dominated by rigid curriculum delivery and limited opportunities for student interaction, reflection, or agency. In the context of *madrasah* education, this gap becomes more visible due to the heavy emphasis on content mastery over dialogic engagement or critical thinking.

Recent educational discourse suggests that addressing the motivation gap in *fiqh* learning requires a fundamental shift in pedagogical strategies. Innovative and student-centered methods that encourage active participation, reflective thinking, and contextual relevance have been shown to positively impact students' motivation and learning outcomes.¹⁵ Among these, dialogic pedagogy—especially the practice of deep dialogue—offers a promising approach to revitalizing *fiqh* education. Deep dialogue involves mutual inquiry, perspective-sharing, and ethical engagement, allowing students to not only understand legal rulings but also to explore their moral implications in everyday life.

Moreover, dialogic learning resonates with the Islamic educational heritage, particularly the tradition of *al-hiwar* (dialogue), which has been historically utilized by classical scholars such as al-Ghazali, al-Shafi'i, and Ibn Rushd in transmitting knowledge and refining ethical thought. Integrating dialogic strategies into *fiqh* learning can therefore serve dual purposes: improving students' motivation and engagement while simultaneously preserving the intellectual and moral richness of Islamic pedagogy.¹⁶

At MTs Al-Marzuqin Pekanbaru, observations indicate that a number of students perceive *fiqh* as monotonous, disconnected from real-life contexts, and cognitively demanding. This perception contributes to a decline in classroom participation, enthusiasm, and long-term retention of knowledge. According to Brophy, students are more likely to disengage from subjects they perceive as irrelevant or overly abstract. Therefore, there is an urgent need for pedagogical innovations that can enhance students' intrinsic motivation and foster meaningful learning experiences.¹⁷

¹² J. Brophy, *Motivating Students to Learn*, 3rd ed. (New York: Routledge, 2010).

¹³ M. Miftah, "Traditional Learning Practices and the Decline of Student Motivation in Islamic Studies," *Jurnal Pendidikan Islam* 7, no. 2 (2021): 89–104.

¹⁴ R. M. Deci, E. L., & Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2020): 227–268.

¹⁵ A. Sholeh, M., Fatimah, S., & Mahfudz, "Student-Centered Learning in Islamic Religious Education: A Pathway to Motivation and Moral Growth," *Southeast Asian Journal of Islamic Education* 8, no. 1 (2024): 21–38.

¹⁶ N. Usman, M., Sailin, R., & Mukmin, "Reviving Al-Hiwar in Islamic Education: A Pedagogical Imperative," *Journal of Contemporary Islamic Studies* 3, no. 2 (2019): 89–105.

¹⁷ Brophy, *Motivating Students to Learn*.

One such approach is the use of deep dialogue within dialogic pedagogy frameworks. Deep dialogue promotes mutual inquiry, reflective discussion, and shared meaning-making between teachers and students. Unlike monologic or rote-based instruction, dialogic learning positions students as active participants in the construction of knowledge, enabling them to connect religious concepts with their personal, social, and moral realities.¹⁸ This approach aligns closely with the Islamic tradition of *al-hiwar* (constructive dialogue), which has been a cornerstone of classical Islamic pedagogy, emphasizing ethical reasoning and respectful exchange.¹⁹

Empirical studies have demonstrated that dialogic teaching strategies are significantly correlated with increased student motivation, particularly in religious education settings. For example, Firman, Wulandari, & Hadi found that students involved in dialogical discussions exhibit greater levels of autonomy, engagement, and conceptual understanding in Islamic studies.²⁰ These findings are also supported by the self-determination theory,²¹ which posits that motivation thrives when students experience autonomy, competence, and relatedness—conditions often nurtured in dialogic classrooms.

Given this theoretical and empirical background, this study seeks to investigate the relationship between the intensity of deep dialogue use and students' motivation in Fiqh learning at MTs Al-Marzuqin Pekanbaru. By examining the extent to which dialogic interaction contributes to learning motivation, the study aims to provide evidence-based recommendations for improving *fiqh* pedagogy in Islamic educational institutions.

METHOD

This study employed a quantitative correlational approach to examine the relationship between the intensity of deep dialogue implementation and students' learning motivation in fiqh instruction at MTs Al-Marzuqin Pekanbaru. A quantitative approach was chosen because it allows researchers to objectively measure variables, test hypotheses, and determine the strength of relationships between variables through statistical analysis.^{22, 23} A correlational research design was utilized to assess the degree of association between two variables: the independent variable (intensity of deep dialogue use) and the dependent variable (students' learning motivation). The population of this study consisted of all eighth-grade students at MTs Al-Marzuqin who had participated in fiqh learning for at least one semester.

Purposive sampling was employed to select respondents who met the criteria of being actively engaged in fiqh instruction and having experienced dialogical teaching approaches.

¹⁸ Sholeh, M., Fatimah, S., & Mahfudz, "Student-Centered Learning in Islamic Religious Education: A Pathway to Motivation and Moral Growth."

¹⁹ Usman, M., Sailin, R., & Mukmin, "Reviving Al-Hiwar in Islamic Education: A Pedagogical Imperative."

²⁰ S. Firman, H., Wulandari, N., & Hadi, "Dialogic Pedagogy and Islamic Education: Rethinking Classroom Engagement through Al-Hiwar Tradition," *International Journal of Islamic Pedagogy* 9, no. 1 (2023): 55–70.

²¹ Deci, E. L., & Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior."

²² John W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson. inc, 2012).

²³ Daniel. Muijs, *Doing Quantitative Research in Education with SPSS*, 2nd ed. (London: SAGE Publications Ltd, 2011), <https://doi.org/https://doi.org/10.4135/9781446287989>.

The total sample comprised 60 students. Data were collected using a five-point Likert-scale questionnaire that had been validated by experts. The questionnaire measuring the intensity of deep dialogue was developed based on indicators such as teacher-student interaction, depth of discussion content, and frequency of reflective dialogue. Meanwhile, the motivation questionnaire was designed according to self-determination theory²⁴, covering the dimensions of autonomy, competence, and relatedness.

The collected data were analyzed using descriptive and inferential statistical techniques with the aid of the latest version of SPSS software. The Pearson Product-Moment correlation analysis was used to determine the degree of association between the two variables. A significance test was conducted at the 95% confidence level ($\alpha = 0.05$).

RESULTS AND DISCUSSION

Results

Descriptive Statistics of Research Variables

This study involved a sample of 60 eighth-grade students from MTs Al-Marzuqin Pekanbaru who had undergone *fiqh* instruction utilizing a deep-dialogue-based approach for the duration of one academic semester. Descriptive statistical analysis was conducted to examine the central tendency of the two primary variables. The results showed that the mean score for the intensity of deep dialogue implementation was 78.45 on a 100-point scale, indicating a relatively high level of dialogical engagement in the classroom. Similarly, the average score for students' learning motivation was 81.12, suggesting that the participants generally exhibited strong intrinsic motivation toward their *fiqh* studies. These findings provide preliminary support for the potential positive relationship between dialogical teaching methods and student motivation in the context of Islamic education.

Table 1. Descriptive Statistics of Deep Dialogue Intensity and Student Motivation

Variable	Mean	Std. Deviation	Minimum	Maximum
Deep Dialogue Intensity	8.45	7.32	60	95
Student Learning Motivation	1.12	6.87	65	96

These findings indicate that both the intensity of deep dialogue implementation and student motivation levels fall into the high category. This suggests that dialogical pedagogical approaches are not only being consistently implemented by teachers but are also positively received by students in the context of *fiqh* learning.

Normality and Linearity Tests

Prior to conducting the correlation analysis, it was essential to verify that the dataset met the assumptions underlying parametric statistical tests. Among the most critical assumptions is the normality of data distribution. To assess this, the Kolmogorov–Smirnov (K–S) test was employed for each of the two main variables: Deep Dialogue Intensity and Student Motivation.

²⁴ Deci, E. L., & Ryan, “The ‘What’ and ‘Why’ of Goal Pursuits: Human Needs and the Self-Determination of Behavior.”

The K–S test results indicated that the significance values (p-values) for both variables were greater than the conventional threshold of 0.05, with Deep Dialogue Intensity yielding a p-value of 0.131 and Student Motivation yielding a p-value of 0.095. These results suggest that the null hypothesis—stating that the data are normally distributed—could not be rejected. Therefore, it can be concluded that the data for both variables follow a normal distribution.

Normal distribution is a fundamental requirement for many parametric analyses, including Pearson’s product-moment correlation. Given that this assumption was met, the researcher proceeded with parametric tests to examine the strength and direction of the relationship between the two variables.

In addition to testing for normality, linearity is another important assumption when conducting correlation or regression analyses. While not shown in the table below, preliminary visual inspections through scatterplots indicated a reasonably linear relationship between Deep Dialogue Intensity and Student Motivation. The distribution of data points suggested a positive trend, supporting the assumption of linearity necessary for valid interpretation of the correlation coefficient.

Table 2. Kolmogorov–Smirnov Normality Test

Variable	Sig. Value (p)	Conclusion
Deep Dialogue Intensity	0.131	Normal
Student Motivation	0.095	Normal

These findings provide a solid statistical foundation for the subsequent correlation analysis by confirming that the data are suitable for parametric procedures.

Correlation Test: Relationship between Deep Dialogue and Motivation

To examine the relationship between the intensity of deep dialogue and students’ motivation in learning *fiqh*, the Pearson product-moment correlation test was employed. The analysis yielded a correlation coefficient (r) of 0.698, with a significance value (p) of 0.000 ($p < 0.05$). This result indicates a strong and statistically significant positive correlation between the two variables. In other words, as the use of deep-dialogue strategies in the classroom increases, students’ motivation toward learning *fiqh* also tends to rise. The strength of this relationship suggests that dialogical instructional approaches play an important role in fostering higher levels of student engagement and intrinsic motivation within Islamic education settings.

Table 3. Pearson Correlation Test

Variables	R	Sig. (2-tailed)	Interpretation
Deep Dialogue & Student Motivation	0.698	0.000	Strong Positive Correlation

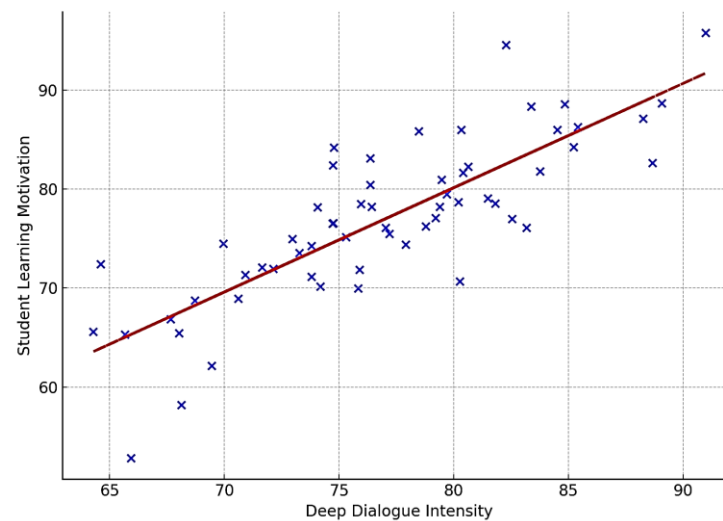
Visualization of Correlation

To further support the statistical findings, a scatterplot was generated to visually illustrate the relationship between the intensity of deep dialogue and students’ motivation in

learning *fiqh*. Each point on the graph represents an individual student's scores on both variables. As shown in the figure below, the data points form an upward trend from left to right, suggesting a positive linear relationship. This pattern is consistent with the results of the Pearson correlation test, indicating that higher levels of dialogical engagement in the classroom are generally associated with higher levels of student motivation.

The visual representation reinforces the conclusion that the implementation of reflective and interactive dialogue strategies contributes meaningfully to enhancing students' learning attitudes and motivation within the Islamic education context.

Figure 1. Relationship between Deep Dialogue Intensity and Student Motivation



The data points form an upward trend, indicating that the higher the intensity of deep dialogue employed by the teacher, the higher the students' motivation to learn *fiqh*.

Discussion

The findings of this study underscore the significant role of deep dialogue in enhancing students' motivation within the context of *fiqh* education at MTs Al-Marzuqin Pekanbaru. Descriptive statistics reveal high average scores for both the intensity of deep dialogue implementation ($M = 78.45$) and student learning motivation ($M = 81.12$). These results suggest that dialogical pedagogy was not only consistently applied but also positively internalized by students, leading to elevated levels of intrinsic motivation.

The assumption testing further strengthens the reliability of these findings. The Kolmogorov–Smirnov normality test confirmed that the data for both variables were normally distributed, thus meeting a critical prerequisite for parametric analysis. Visual inspections of scatterplots supported the assumption of linearity, revealing a positive trend between the use of deep dialogue and student motivation. These preparatory analyses ensure the validity of the correlation results and reinforce the robustness of the statistical procedures employed.

The Pearson correlation test produced a coefficient of $r = 0.698$, with a significance level of $p = 0.000$, indicating a strong positive and statistically significant relationship between the intensity of deep dialogue and students' motivation in *fiqh* learning. This finding aligns

with previous research in dialogical pedagogy and motivation, which emphasizes that student-centered, meaningful interaction fosters deeper engagement and promotes autonomy, competence, and relatedness—key components of intrinsic motivation.^{25, 26, 27}

In the specific context of Islamic education, the application of deep dialogue appears to fulfill multiple pedagogical and affective functions. Dialogical approaches in *fiqh* learning not only facilitate cognitive understanding of religious content but also nurture spiritual reflection, empathy, and critical reasoning.^{28, 29, 30} These characteristics are essential to meaningful religious education and align with constructivist and humanistic educational paradigms, which prioritize learner agency and reflective inquiry^{31, 32, 33}

Moreover, the strong correlation between deep dialogue and student motivation suggests that *fiqh* instruction, when delivered through dialogical means, may help bridge the gap between doctrinal knowledge and student lived experience. This is particularly relevant in the adolescent developmental stage, where students seek relevance, engagement, and voice in the learning process.^{34, 35, 36} The high motivation scores observed in this study may thus reflect a deeper sense of ownership and personal connection to the subject matter, nurtured through dialogical engagement.

From a practical standpoint, the findings offer important implications for Islamic education practitioners. Teachers should be encouraged and trained to incorporate dialogical strategies—such as open-ended questioning, collaborative problem-solving, and reflective discussion—into their instructional repertoire. These methods not only enhance cognitive outcomes but also foster motivational and emotional dimensions of learning, which are essential for holistic religious education.

²⁵ Deci, E. L., & Ryan.

²⁶ R. Mutaqorribain, S., Asrori, A., & Rusman, “The Effect of Teacher’s Motivation on Student Learning Activities in Islamic Education Lessons,” *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 887–907, <https://doi.org/10.31538/nzh.v5i3.2101>.

²⁷ U. M Asrori, A., Mas’udi, M. M., & Maulidiya, *Psikologi Agama* (Gresik: Zamron Pressindo, 2023).

²⁸ A Wulandari, R. A., Hidayat, M. C., & Asrori, “Video-Based Interactive Media in Fiqih Learning in Zakat Chapter for Grade IX Students Using Canva Application,” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 3 (2025): 1656–70, <https://doi.org/10.35931/aq.v19i3.4299>.

²⁹ Rattanayium, F., Asrori, A., & Rusman, “Critical Incident Strategy: Improving Motivation And Learning Outcomes Of Islamic Education Students In Pattanakarnsuksa School Songkhla Thailand.”

³⁰ A Lumbilsa, “Improving Creativity and Learning Outcomes through Team-Assisted Individualization Learning Islamic Education Lessons,” *EDUKASI: Jurnal Pendidikan Islam* 11, no. 2 (2023): 199–213, <https://doi.org/10.54956/edukasi.v11i2.371>.

³¹ L. S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge: Harvard University Press, 1978).

³² P. Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970).

³³ A Asrori, *Psikologi Pendidikan Pendekatan Multidisipliner* (Banyumas: Pena Persada, 2020), <http://repository.um-surabaya.ac.id/4461/>.

³⁴ Rusman Hafshah Safrindra F, Asrori, “Questions Students Have Method: Improvement Creativity and Learning Outcomes in Islamic Education,” *Risalah Jurnal Pendidikan Dan Studi Islam*, 9, no. 2 (2023): 552–564, https://doi.org/10.31943/jurnal_risalah.v9i2.478.

³⁵ G. A. N. Asrafzani, A. R., Charis, M., Asrori, A., & Zakaria, “Problem Posing Method In Establishing Students’ Creative Thinking Ability In Islamic Education Subjects,” *At-Tarbiyat :Jurnal Pendidikan Islam* 5, no. 3 (2022): 476–82, <https://doi.org/10.37758/jat.v5i3.476>.

³⁶ R. D. A Asrori, A., & Saputro, “The Relationship between Differentiated Instruction and Academic Achievement in the Teaching of Islamic Education under Indonesia’s Independent Curriculum,” *Al-Mudarris: Journal Of Education* 8, no. 1 (2025): 82–99, <https://doi.org/10.32478/5728eq20>.

CONCLUSION

This study demonstrates a strong and significant positive relationship between the intensity of deep-dialogue-based instruction and students' motivation in learning *fiqh* at MTs Al-Marzuqin Pekanbaru. The more intensive and meaningful the dialogue applied in the learning process, the higher the students' motivation to learn *fiqh*. These findings highlight the importance of a dialogical approach as an effective pedagogical strategy to address motivational challenges in traditional *fiqh* education. However, this study is limited to a single institution and does not assess the long-term impact of the method. Therefore, this research contributes originally by integrating classical Islamic teaching traditions with modern psychological theory, particularly Self-Determination Theory, as a foundation for a more contextual and motivational *fiqh* learning model.

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